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"Happy," said Washington when announcing the independence of the colonies, "to the happy shall they be pronounced hereafter, who shall have contributed any thing, who shall have performed the meanest offices in erecting this stupendous fabric of freedom and empire on the broad basis of independency, who shall have assisted in protecting the rights of human nature and established an asylum for the poor and oppressed of all nations and religions."

You remember well that the Revolutionary Congress in the beginning of independence placed itself, in the momentous controversy between the Colonies and Great Britain, on the absolute and inherent equality of all men. It is not however so well understood that that body chose its existence on the adoption of the Federal Constitution with this solemn injunction addressed to the People of the United States: "Let it be remembered, it is the voice 'born the right and bound of Nature,' that the Rights for which she contended are the Rights of Human Nature."

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It is moreover a true confession, deduced from the nature of man and the character of the Creator, If there were no supreme law then the world by a law of nature would be a law of anarchy, of conflict, of strife, of strife, of strife, of strife, and antagonistic laws. There being such an universal law, if any human constitutions and laws differ from it could have any authority, then that law could not be supreme. That supreme law is necessarily based on the equality of nations, of races, and of men. It is a simple, self evident truth. One nation, race, or individual may not oppress or injure another, because the safety and welfare of each is essential to the common safety and welfare of all. The law of Nature is the law of God, and is called his law, and what evidence of his supremacy can be brought from nature or revelation? All men necessarily have a common interest in the propagation and maintenance of these principles, because it is equally in the nature of men to be content with the enjoyment of their just rights, and to be discontented under the pressure of them. Just so far as these principles are safely relaxed, and peace and harmony prevail, so far as the principles of justice and equality are maintained, and the State that does this most successfully advances most effectually the cause of Human Nature.

I am sure that this cause is not a dream, but a reality. Have not all men consciousness of a property in the memory of human transactions available for the same great purposes, the security of their individual rights and the perpetuity of their individual happiness? Have not all men a consciousness of the same equal interest in the achievements of invention, in the institutions of philosophy, and in the solution of moral and social problems? Then, too, the same influences, and produce the same emotions in the bosoms of all men? Since all languages are convertible into each other by correspondence with the same agents, objects, actions and emotions, have not all men practically one common language? Since the constitutions and laws of all the nations of men, as those of the Romans, the Greeks, and the English, are learned from Nature and Religion, and in the schools of Philosophy and the arts, but in none of these was there more than the faintest recognition of a universal Human Nature. Hence, it is not surprising that that body chose its existence on the adoption of the Federal Constitution with this solemn injunction addressed to the People of the United States: "Let it be remembered, it is the voice 'born the right and bound of Nature,' that the Rights for which she contended are the Rights of Human Nature."

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been confined to the despised nation who received it from Mount Sinai, and the prophecies of Jewish seers and the songs of Jewish bards would have perished forever with their temple, and never afterward could they have become, as they now are, the universal utterance of the spiritual emotions and hopes of mankind. If there had been no such common Humanity, then certainly Europe and Africa and even new America would not after the lapses of centuries have recognized a common Redeemer from all the sufferings of the world, and the world would have been incomparably exalted in the obscure hours of gloom and darkness which overthrew the earth throughout seven centuries. This is the moral of a State whose material life is stimulated and perfected, while its spiritual life is neglected and extinguished.

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